

Surah 38 Surah Saad

SAAD

THE LINK BETWEEN SURAH SAAD AND THE PRECEDING SURAHS

Surah Saaffaat mentions how those whom the *Mushrikeen* regarded as overwhelming intercessors also submit in humility before Allaah and that even they supplicate to Him for assistance. This being their personal condition, how can they be regarded as deities and helpers of others?

Surah Saad further explains that the assumed intercessors even experienced physical difficulties in this world, and were put through stringent trials. Therefore, they are also dependent on Allaah and cannot be as powerful as the *Mushrikeen* deem them to be.

A SUMMARY OF THE SURAH

After an introduction, the *Surah* contains encouragement, warnings, reproaches and objections. It presents seven arguments to prove that even those whom the *Mushrikeen* regarded to be powerful intercessors are dependent on Allaah and can therefore do nothing without Allaah's command. The narrations about of several *Ambiyaa* ﷺ are recounted, every one of them proving that even these illustrious souls were dependent on Allaah. The following incidents are mentioned.

- * The narration about Dawood ﷺ is mentioned from verse 17 to verse 26.
- * The narration about Sulaymaan ﷺ is mentioned in verses 30 to 40.
- * Verse 41 commences the narration of Ayyoob ﷺ, up to verse 44.
- * Verse 45 mentions Ibraheem ﷺ, Is'haaq ﷺ and Ya'qoob ﷺ who were always engaged in preparing themselves for the Aakhirah. This proves that they also cannot be regarded as imposing intercessors before Allaah.
- * Verse 48 speaks about Ismaa'eel ﷺ, Yasa ﷺ and Dhul Kifl ﷺ. By stating that they were all His slaves, Allaah drives home the point that they are all in need and subservient to Him. Therefore, they also cannot be regarded as deities or people whose intercession can override Allaah's decree.

Allaah then declares that even Rasulullaah ﷺ who in spite of being the greatest of men is but a bondsman of Allaah, and also suffered many trials and difficulties. This is expressed in verses 65 to 68.

Towards the end, the *Surah* describes the helplessness of the angels and the Jinn by refering to their father Iblees. This message is contained from verses 71 to 85.

سُوْرَةُ مَكِّيَّةٌ مِّنْ مَّا نَزَّلْنَا مِن آيَاتِ مِصْرٍ مُّعْتَمِدَةٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

In the name of Allaah, the Most Compassionate, the Most Merciful.

ص وَالْقُرْآنِ ذِي الذِّكْرِ ①

1. Saad. (Only Allaah knows the correct meaning of these letters.) By the oath of the Qur'aan, which is a Reminder.

بِلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ②

2. In fact, the Kuffaar are steeped in tribalism (unjustified pride about their tribes) and conflict (constantly opposing and disputing with the Muslims).

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَُوا وَآلَاتٍ حِينَ مَنَاصٍ ③

3. (The Kuffaar should rather take a lesson from the punishment that came to previous nations of Kuffaar.) How many were the nations that We destroyed before them! Those people cried out (for help when punishment came), but it was not the time for escape. (No help reached them and they were all destroyed.)

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكُفْرُونَ هَذَا سِحْرٌ كَذَّابٌ ④

4. They (the Kuffaar of Makkah) are surprised (wonder) that a warner (Rasulullaah ﷺ) has come from among them (arguing instead that a Prophet ought to be an angel rather than a man). (Instead of accepting his message,) The Kuffaar say, "He is a magician and a great liar."

أَجَلِ الْإِلَهِةِ الْهَآؤَاحِدَ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ⑤

5. (They say further,) "Has he made all the (many) gods (that we worship) into one god? This is indeed something strange!"

وَأَنطَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُعْرَدٌ ⑥

6. A group of their leaders passed saying, "Carry on (with what you are doing without paying

attention to what Rasulullaah ﷺ says), and remain devoted (steadfast) to your gods (idols). Undoubtedly, there is some ulterior motive behind this.”

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا خِتِلَافٌ ۖ

7. “We have not heard about such a thing (this message) in the other religions. This is (therefore) merely some fabrication.”

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِي ۝

8. “Does some speech (revelation) descend on him (when he is merely a human being) from among us (and not an angel)?” However, (the fact is that) they are in doubt concerning My revelation (advice). The truth is that they (behave in this manner because they) have not yet tasted My punishment.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝

9. Or do they (reject Rasulullaah ﷺ because they) possess the treasures of mercy that belong to your Rabb, the Mighty, the Benevolent? (If they had control over Allaah's mercy, they would have the right to delegate the mantle of Nubuwwah to whoever they wished. However, since they have no control over it, they have no right to object to the appointment of the Ambiyaa.)

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

10. Or does the kingdom of the heavens, the earth, and all between these belong to them (giving them the right to object to Allaah's appointment of Ambiyaa ﷺ)? In that case, they should (erect and) climb ladders (leading to the heavens). (The fact that this is impossible makes it clear that they have no control over the heavens. It is therefore unbecoming of them to object to the appointment of the Ambiyaa ﷺ.)

جُندٌ مَاهِنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ۝

11. Here (from among these Kuffaar of Makkah), there is an army of people who are from the defeated armies (of the past). (Subsequently, the Kuffaar of Makkah were defeated at the Battle of Badr.)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ۝

12. Before them, the nations of Nooh ﷺ rejected (the Prophethood and message of Nooh ﷺ), as well as the (nation of) Aad (who rejected Hood ﷺ) and (also among the past defeated nations who rejected the Prophethood and message of the Ambiyaa ﷺ who came to them were) Fir'oun, the lord of stakes (he is referred to as “the lord of the stakes” because he used tent stakes to torture people and because his army was so large that a great mass of wooden stakes were used whenever his army set up camp)...

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

13. ...and the Thamud, the people of Loot عليه السلام and the people of Aykah. These were the (defeated) armies (all of whom were punished because of their kufr).

إِنْ كُلُّ الْأَكْذَابِ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

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14. All of them did nothing but reject the Rusul. Therefore, My punishment had to come (to them because of their defiance).

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صِيحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

15. (Before accepting Imaan,) These people (the Kuffaar) are waiting only for a single shout (for Qiyaamah to take place), which will not allow (time for) even a (single additional) breath to be taken (let alone allowing them time to accept Imaan).

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

16. They (spitefully and foolishly) say, "O our Rabb! Hurry (hasten) with our share (of punishment) before the Day of Reckoning."

إصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

17. Be patient with all they say and remember Our slave Dawood عليه السلام, the strong (willed). He was certainly penitent (constantly turning to Allaah).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

18. Verily, We subjugated (placed at his command) the mountains that would glorify Allaah (engage in Tasbeeh) with him by evening and at daybreak.

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

19. We also placed the birds at his service, who all gathered together (at his command when it was time to engage in Tasbeeh). They all turned towards Him (Allaah).

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْكِتَابَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

20. We strengthened his kingdom and granted him wisdom and sound judgement (making him a truly great statesman).

وَهَلْ أَتَاكَ نَبَأُ الْخَصِمِ إِذْ سُورُوا إِلَيْكَ الْحَرْبِ ۖ

21. Has the news about the (incident concerning the two) disputants reached you, when they jumped over the wall and entered his (Dawood عليه السلام) sanctuary?

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعْنَاهُمْ قَالُوا لَا تَنْخَفُ خَصْمِينَ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ۝

22. When they (the two disputants) entered (barged) in on Dawood عليه السلام, he became alarmed (worried) at their presence (because they had not entered his home conventionally, causing him to fear that they may have come with sinister motives). They said, "Do not be afraid. We are merely two disputants (who want you to resolve our argument). One of us has transgressed (done injustice) against the other, so judge between us with the truth. Do not be unjust towards us and guide us on to the straight path (by directing us towards the correct course of action)."

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۝

23. (One of them said,) "This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech."

قَالَ لَقَدْ ظَلَمَكَ سُؤَالُ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝

24. He (Dawood عليه السلام) said, "He has wronged you by asking for your ewe to add to his ewes. Indeed, there are many partners who transgress against each other, except for those who have Imaan and who do righteous deeds. (Unfortunately) These are but a few." (When later reviewing the case,) It occurred to Dawood عليه السلام that We had tested him (by presenting to him a case that appeared to be straight forward and which came from people who displayed great disrespect, causing him to neglect listening to both sides), so he sought forgiveness from his Rabb, fell prostrate, and turned to Him in repentance. (One who recites or hears this verse being recited should perform Sajdah.)

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ ۝

25. So We forgave him for that (action). Undoubtedly, he has a close position to Us, and (shall have) a favourable return (in the Akhirah).

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ

لِللّٰهِ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ يَّمْسُوْهُ يَوْمَ الْحِسَابِ ﴿٦١﴾

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26. (Allaah addressed Dawood عليه السلام saying,) “O Dawood! Indeed, We have made you a deputy (viceroy) on earth (to ensure that Our commands are carried out), so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah's path. Verily there shall be a severe punishment for those who deviate from (go astray) Allaah's path because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا قَوْلٌ لِلَّذِيْنَ كَفَرُوْا مِنَ النَّاسِ ﴿٦٢﴾

27. We have not created the heavens, the earth and whatever is between the two in vain (without a special purpose). This is the false belief of the Kuffaar (they think that they have no purpose in this world and therefore do as they please). May the destruction of the Fire be for those who commit kufr.

اَمْ جَعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفَجَّارِ ﴿٦٣﴾

28. Or (apart from thinking that they have been created in vain) should (the Kuffaar reject Imaan because they think that on the Day of Qiyaamah) We (will) make (treat equally) those who have Imaan and who do righteous deeds like (we treat) those who spread corruption on earth? Or should (they reject Imaan because they think that on the Day of Qiyaamah) We (will) make (treat) the pious ones like the sinners? (It is inconceivable even to the Kuffaar that the good and the evil should be treated equally.)

كَتَبْنَاۤ اَنْزَلْنٰهُ اِلَيْكَ مُّبٰرَكًا لِّدَّبَّرُوْا اٰيٰتِهٖ وَلِيَتَذَكَّرُوْا الْاَلْبَابَ ﴿٦٤﴾

29. This (Qur'aan) is a blessed Book that We have revealed to you (O Rasoolullaah صلى الله عليه وسلم) so that the people may ponder over its verses and so that the intelligent (wise) ones may heed (the advice and warnings that it contains).

وَوَهَبْنَاۤ اِلٰٓدَاوُدَ سُلَيْمٰنَ نَعْمَ الْعَبْدُ اِنَّهٗٓ اَوَّابٌ ﴿٦٥﴾

30. We gifted (gave) Sulaymaan عليه السلام (as a son) to Dawood عليه السلام. A fine (excellent) slave indeed! He was certainly most penitent (always turning to Us).

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوٰتُ الْاِيَادِ ﴿٦٦﴾

31. (It is worth mentioning the time) When pure-bred horses of the finest calibre were presented before him one evening (for inspection). (However, he was so enamoured by them and became so engrossed in inspecting them, that he failed to realise that the sun had already set, causing him to miss his salaah.)

فَقَالَ اِنِّىۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّىۤ حَتّٰى تَوَارَتْ بِالْحِجَابِ ﴿٦٧﴾ وَفَقَّ

32. (When he realised his error,) He said, “Indeed, I have given preference to the wealth of this world (the horses) over the remembrance of my Rabb (salaah) until it (the sun) hid (set) behind the veil (horizon).”

رُدُّوْهَا عَلَيَّ قُطِّفِقْ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٢﴾

33. (He then commanded his servants saying,) “Return them (the horses) to me.” He then began to strike their legs and manes (their necks with his sword, thereby slaughtering them all. He did this as an offering to Allaah to make amends for his mistake. Since eating horses was permissible in his Shari'ah, he fed the meat to the people).

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَالْقَيْنَاعَلٰى كُرْسِيِّهٖ جَدًّا اَنَابَ ﴿٣٣﴾

34. Verily We tested (tried) Sulaymaan (عليه السلام) and cast a (malformed) body on his throne, after which he turned (to Us in repentance). (The Ahadeeth do not explicitly mention any incident to which this verse refers. It is however possible that it refers to a narration mentioned in Bukhari. The narration states that Sulaymaan (عليه السلام) once resolved to cohabit with each of his seventy wives on a certain night, intending to father a dynamic horseman from each wife, all of whom would be warriors in Jihaad. An angel who was with him advised him to say “Inshaa Allaah” (If Allaah wills”). Although he knew within his heart that everything occurs only with Allaah's will, he did not say the words. It then transpired that only one of the wives conceived. She finally bore deformed foetus, which lacked half of its torso. After narrating the story, Rasulullaah (ﷺ) said, “If Sulaymaan (عليه السلام) had said, defiance 'Inshaa Allaah', he would have fathered seventy youth who would have all fought in Jihaad.” If it is this narration that is referred to in the verse, the malformed foetus is referred to as the “body” cast on his throne.)

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَا يَنْبَغِيْ لِاَحَدٍ مِّنْ بَعْدِي اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٤﴾

35. He (Sulaymaan (عليه السلام)) said, “O my Rabb! Forgive me and grant (confer) me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver.”

فَسَخَّرَ اِلٰهَ الرِّيحِ بِاَمْرِهِ رُكَّاءَ حَيْثُ اَصَابَ ﴿٣٥﴾

36. So (in response to his du'aa) We placed (subjected) the wind at his service, which would blow gently by his command (transporting him) wherever he wished to go.

وَالشَّيْطٰنِ كُلِّ بَنَآءٍ وَعَوَاصٍ ﴿٣٦﴾

37. And (We also placed) the Shayaaateen (at his service), who were builders and divers. (They dived for pearls and constructed large buildings for him, as mentioned in verse 13 of Surah 34.)

وَالْاٰخَرِيْنَ مُقَرَّنِيْنَ فِى الْاَصْفَادِ ﴿٣٧﴾

38. Besides these (Shayaaateen who were builders and divers), there were others who were shackled (bound) in chains (for disobeying Sulaymaan (عليه السلام) and for committing other crimes).

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ امْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

39. (After giving Sulaymaan عليه السلام all these favours, Allaah addressed him saying,) **“This is Our gift, so spend (it as you wish) or withhold (as you wish) without any accountability (for you have complete control over your wealth with no one to answer to).”**

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾

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40. Undoubtedly, he (Sulaymaan عليه السلام) has a close position to Us, and (shall have) a favourable (excellent) return (to Jannah in the Akhirah).

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

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41. Remember Our slave (servant) Ayyoob عليه السلام. (It is well worth mentioning that) When (he was suffering from a severe disease after losing all his wealth and children) he called his Rabb saying, **“Verily Shaytaan has afflicted me with pain and difficulty (by continuously trying to cast evil thoughts in my mind and by trying to mislead my wife as is mentioned in verse 44 ahead).”**

أَرُفُّ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

42. (When Allaah intended to cure him from the disease, Allaah addressed him saying,) **“Strike your foot on the ground. (When he did as commanded, Allaah caused a spring to gush forth from the ground. Allaah then said to him,) This is cool water for bathing and drinking (after which you will be cured from the disease).”**

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِرَأُولِي الْأَلْبَابِ ﴿٤٣﴾

43. (After curing him of the disease,) We gifted him with his family and as many of them in addition (twice as many), as a mercy from Us and a reminder for people of intelligence (to remind them that Allaah rewards the patient ones and restores their losses).

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَادِقًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

44. (Shaytaan once passed by the wife of Ayyoob عليه السلام in the disguise of a physician. When she requested him to treat her husband, Shaytaan said, “I shall cure him without charging you for the treatment and medicines. However, when he is cured, I want you to say that I cured him.” She accepted. When she mentioned this to Ayyoob عليه السلام, he became angry because accepting the condition of treatment entailed uttering words of Shirk since Allaah is the only One Who can cure. He therefore took an oath to cane her a hundred times when he regained his strength. When Allaah cured him, the time came to fulfil his oath to cane her. It was then that Allaah advised him how he should fulfil his oath. Because she had loyally served Ayyoob عليه السلام for many years, Allaah told him,) **“Take a handful of (a hundred) twigs to hit (her lightly) with (it once only), and (by doing this) do not breach your oath.” Verily, We found**

him (Ayyoob عليه السلام) to be patient (throughout the course of his suffering). What a fine slave! He was certainly penitent.

وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَاسْتَحَقَّ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ۝٤٥

45. Remember (also) Our slaves Ibraheem عليه السلام, Is'haaq عليه السلام and Ya'qoob عليه السلام, who were men of strength (skilled and proficient in worldly matters) and insight (intelligent and possessing keen judgement in matters of Deen).

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارِ ۝٤٦

46. We had selected (chosen) them for the special purpose of remembering the Aakhirah (at all times so that they never lost sight of their duties to Allaah).

وَالَهُمْ عِندَنَا مِنَ الْمُصْطَفَيْنَ الْآخِرِ ۝٤٧

47. Undoubtedly, they are from among the chosen best (of creation) in Our estimation.

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْآخِرِينَ ۝٤٨

48. (In addition to the above,) Remember Ismaa'eel عليه السلام, Yasa (Khalif of Ilyas) عليه السلام and Dhul Kifl عليه السلام. They were all from the very best (of creation).

هَذَا إِذْ كُرُوا إِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ۝٤٩

49. This (Qur'aan and mention of the Ambiyaa) is advice (to people). Without doubt, those with Taqwa will have a pleasant abode...(resting place)

جَنَّتْ عَدْنٍ مُّقْتَحَّةٍ لَهُمُ الْآبَوَابُ ۝٥٠

50. ...(where they will enjoy) eternal Jannaat, with the doors opened for them (to welcome them).

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ۝٥١

51. They will recline there, asking for (whatever they desire from) the abundance of fruit and drinks.

وَعِنْدَهُمْ قُصِرَاتُ الطَّرْفِ أَتْرَابٌ ۝٥٢

52. They shall have with them wives (maidens) with eyes downcast (in humility), and (who are

all) of the same (youthful) age.

هَذَا مَا وَعَدُونَا لِيَوْمِ الْحِسَابِ ٥٣

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53. (It will be said to them,) “This is what you have been promised for the Day of Reckoning.”

إِنَّ هَذَا الرِّزْقُ قَدْ آمَلَهُ مَنْ تَقَادَرُ ٥٤

54. “Indeed, this is Our provision, which will never come to an end (so you need never fear losing it).”

هَذَا وَإِنَّ لِلطَّغْيِينَ أَشْرَمَابِ ٥٥

55. This is it (so understand well that you have to accept Imaan and do good to achieve it). As for the rebellious, theirs shall be the worst of abodes.

جَهَنَّمَ يَصْلَوْنَهَا فَيَسَّ الْيَهَادِ ٥٦

56. They shall have to enter (be cast into) Jahannam. What a terrible resting place indeed!

هَذَا أَفْلَيْدُ وَقُوهِ مِمِّمٍ وَعَسَاقِ ٥٧

57. (It will be said to them) “This (is the punishment), so taste it! This is the boiling water and Ghassaaq...(pus of the people of hell mixed with the poison of snakes and scorpions)”

وَأُخْرَىٰ مِنْ شَكْلِهِ أَزْوَاجِ ٥٨

58. “...and a multitude of other punishments of its (similar) kind.”

هَذَا أَفْوَجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَا لَهُمْ إِنَّهُمْ صَالُوا النَّارِ ٥٩

59. (Since many groups will be entered into Jahannam in succession, those who entered first will tell each other as they watch the others entering,) “This is an army (a large group) to be entered (sinking) with you. There is no welcome for them. They shall certainly be entered into the Fire (just as we have been. We can therefore expect no assistance from them).”

قَالُوا بَلْ أَنْتُمْ لَأَمْحَجِبُكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَسَّ الْقَرَارِ ٦٠

60. (Hearing this comment,) They (the incoming group) will say, “No! You are the ones for whom

there is no welcome! You people have brought this (punishment) on us (by misleading us to commit kufr). What a horrible station (place) this (Jahannam) is!”

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا أَفَرَدَهُ عَدَابًا ضَعُفًا فِي النَّارِ ۖ ﴿٦١﴾

61. They (the incoming groups) will cry out to Allaah pleading, “O our Rabb! Double the punishment in the Fire for those who have brought this (punishment) on us.”

وَقَالُوا مَا لَنَا لَنَرِي رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ۖ ﴿٦٢﴾

62. (In addition to cursing those who misled them,) They (the Kuffaar) will say, “Why do we not see (here in Jahannam) those (Mu'mineen) men whom we regarded as evil people (in the world, thinking that they had been misled) ?”

أَتَخَذُوا لَهُمْ سَخِرَاءً أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ۖ ﴿٦٣﴾

63. “Were we (wrongly) making fun of them (when they had been deserving of Jannah), or have (they also entered Jahannam but) our eyes (have) failed to perceive them?” (The fact is that they will never see the Mu'mineen because the Mu'mineen will be in Jannah.)

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ۖ ﴿٦٤﴾

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64. This (what has been said above) is certainly the truth; (it is) the dispute (wrangling) of the people of the Fire.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ۖ ﴿٦٥﴾

65. (O Rasoolullah ﷺ) Say (to the people), “(If you reject my message, no harm will come to me because) I am but a warner, and there is none worthy of worship but Allaah, the One, the Omnipotent.” (Your rejection will harm only yourselves because Allaah certainly has the power to punish you.)

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ۖ ﴿٦٦﴾

66. “He is the Rabb of the heavens, the earth, and whatever is between the two. He is the Mighty, (and also) the Most Forgiving (Who will forgive you if you accept Imaan).”

قُلْ هُوَ نَبَأٌ عَظِيمٌ ۖ ﴿٦٧﴾

67. Say (O Rasoolullah ﷺ), “This (message of Towheed and the injunctions of the Shari'ah that I am conveying to you) is a vital (important) message (which will secure your salvation)...”

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

68. "...from which you people are (unfortunately) turning away."

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

69. (Tell the people, O Rasulullaah ﷺ) "I have no knowledge of lofty chiefs (the angels in the heavens) when they conversed (with Allaah concerning the creation of Adam ﷺ, as mentioned in verses 30-33 of Surah 2)." (However, I can inform you of this because, Allaah reveals it to me as a Nabi.)

إِنْ يَوْنِي إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

70. "I receive revelation (from Allaah) only because I am a clear warner (a Nabi who warns you about the consequences of rejecting Imaan)."

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

71. (Remember the time) When your Rabb said to the angels, "Verily, I am creating a human (mortal) being (Adam) from clay."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

72. "So, when I have (perfectly) shaped him and blown My spirit (the spirit that I have created) into him, then every one of you should bow down to him."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

73. So (when Allaah issued the command to bow down) every one of the angels bowed down to him...

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

74. ...except Iblees. He was haughty, and was from those who rejected (Allaah's command).

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَتُكِنُّ مِنَ الْعَالِينَ ﴿٧٥﴾

75. He (Allaah) said, "O Iblees! What has prevented you from prostrating to what I have

created with My own hands? Are you too proud, or are you *(of the opinion that you are superior in rank (to Aadam ﷺ))*?”

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ٧٦

76. He (Iblees) replied, “I am better than he. You have created me from fire, while you have created him from clay.” *(While Iblees argued that fire is better than clay because fire burns upwards and clay falls down, he failed to realise that clay extinguishes fire and that it is constructive whereas fire is destructive.)*

قَالَ فَأَخْرَجْ مِنْهَا فَاثَاكَ رَجِيمٌ ٧٧

77. He (Allaah) said, “Depart from here (Jannah), for you are certainly an outcast *(not deserving of this place)*.”

وَأَنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ٧٨

78. “My curse shall be on you until the Day of Reckoning.”

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ٧٩

79. He (Iblees) said, “O my Rabb! Grant me respite *(time to live)* until the Day *(of Qiyaamah)* when people are resurrected *(just before the blowing of the Trumpet)*.”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ٨٠

80. He (Allaah) said, “You are then from those given respite...”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ٨١

81. “...until the Day of the appointed time *(before blowing of the Trumpet)*.”

قَالَ فَبِعِزَّتِكَ أَغْوِيَنَّهُمْ أَجْمَعِينَ ٨٢

82. He (Iblees) said, “*(I swear)* By Your honour! I shall definitely mislead *(corrupt)* all of them *(mankind)*...”

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ٨٣

83. “...except Your chosen slaves *(servants)* among them *(the Ambiyaa ﷺ and the true believers)*.”

قَالَ قَالِقُ الْحَقِّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾

84. He (Allaah) declared, "I speak the truth, and it is the truth that I always speak."

أَكْمَلَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

85. "I shall certainly fill Jahannam with you and with all those of them (mankind) who follow you."

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكِبِّينَ ﴿٨٦﴾

86. (O Rasulullaah ﷺ) Say (to the Kuffaar), "I do not ask you people for any payment for this (propagation of the message), and I am not among those who pretend." (I am not one of those who would lay a false claim to prophethood, neither would I claim that the Qur'aan is from Allaah if it were not.)

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

87. This (Qur'aan is certainly from Allaah and it) is Advice for the (people of the) universe.

وَلَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ ﴿٨٨﴾

88. (However, if you refuse to accept the truth of the Qur'aan,) You will surely become aware of the reality (that it is certainly from Allaah) after a while (after you die).

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